The Bombay Guardian.

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WEEKLY REVIEW.

utlook at Paris continues gloomy Where the Germans left off the Government begins, and what was n Bismarck is now desired from fort of Issy has fallen into the lahon; this is the chief mate- besieging force. Shells are is, the Champs Elysées, and A Polish refugee of in- er has been elected command- he Communists, Garibaldi nded to their invitation. me, built of the brass of the great Napoleon, and his victories, is to be razed! e prisons are full of victims, is to be barricaded. Another thing is that the presence of the on the North and East enables to receive supplies; at least communi- tions were still open when the Mail left.

—We have news of Dr. Livingstone. Dr. Kirk reports having received a letter from Ujiji, dated 20th Shuban 1287 (4th of November 1870), announcing the receipt of a letter from Dr. Livingstone written five months previously at a place called Manakoso. The Doctor was at that time, the beginning of June, helpless, without means, with eight followers, waiting for the caravans, being unable to move until he should receive supplies. Supplies were immediately despatched. But it is sad to think of the long and wearisome delay, six or eight months during which he would be waiting for this help. Dr. Kirk, writing March 10th, speaks of the news as only then five months old, but he overlooks the date of the letters from Ujiji, written four months before, an interval which has to be added to the five months.

We have been favoured with the following letter from a friend in Lucknow:

"The good work in this city which has been reported in the *Guardian* once or twice, still goes on, but the rate of progress is not so great as it was a month or two ago. Opposition has been encountered in many quarters, and here, as in olden time, tribulation and persecution have caused many to be offended. Those who have been brought to Christ need a great deal of instruction and discipline, and it is, perhaps, God's design that we should pause for a time, close up our ranks, drill our recruits, and prepare for another advance on the enemy's lines.

A new religious paper is about to be started in this city. It will be a fortnightly, a little larger than the *Guardian*, and will advocate the interests of evangelical Christianity. It is believed that such a paper is needed in North India, and friends of different denominations have united in asking for it. It will be issued from the American Methodist Press.

The exitement caused by the case of poor Baboo Hem Chander has entirely subsided. It was a sad case. The Baboo had maintained a good character, and had never been noted for either cowardice or fickleness of disposition. When he professed conversion he was very frank, firm, and courageous, but as soon as he began to tamper with the inner convictions of the Holy Spirit, he had Peter's experience over again. He at once became timid in the extreme, weak as water, and extremely contradictory with himself in his statements.

The chief interest in the case grows out of its relation to the Brahmo Somaj. The members of that body may justly claim the credit of having wrecked the Baboo's faith in Christ. Immediately on his conversion a telegram was sent to Calcutta, and a reply stated that a leading Brahmo missionary would at once leave for Lucknow. He came, and spent some weeks in the sole endeavour to recover Hem Chander to Brahmoism. All the Brahmos of the city seconded his efforts, and the Baboo yielded. This zeal on their part cannot be complained of, but the sad feature of the case is that the *spirit* of their efforts was identical with that of orthodox Hindus in similar cases. Their sole object seemed to be to get him away from the Christians, and as soon as that was done the missionary returned to Calcutta, and the Lucknow Brahmos began to discuss the momentous question of Hem Chander's *caste standing!* If Brahmoism is *in spirit* better than orthodox Hinduism it has not been made apparent in this case. It has not hesitated to sacrifice truth, right, or honour, whenever the case seemed to call for the sacrifice, and it has seemed utterly incapable of comprehending any higher issue than the mere partisan one that a Brahmo had become a Christian. Worse than all, finding that the public were disposed to look with contempt on Hem Chander, many Brahmos give him the cold shoulder, and the unhappy man is now isolated from nearly all parties. Their desertion of him now may seem dastardly, but does not surprise those who have witnessed their tactics here."

A. B.

A pamphlet entitled "Caste, how far is it a matter of Conscience or religious obligation?" by Harish Chandra Mitra, has been sent us from Calcutta. A good deal of the introductory matter in this pamphlet seems to us irrelevant. The author goes out of his way we think to trace an analogy between the Hindu Triad and the Christian Trinity. If any one wishes to learn what is *not* meant by the latter doctrine, the consideration of the former may help him, as in all respects there is a complete contrast.

"However much we may admire the simplicity and philosophical grandeur of the Vedanta, as compared with the complexity and wildness of the Puranas, however much we may be proud that India's philosophy is able to give quite as full scope and development to the dialectic powers of the human mind, as the systems of Western philosophy, the fact cannot be ignored, or denied, that the Vedanta in the midst of the profundity of its thoughts and the intensity of its devotion to the first good, first perfect, and the first fair, has broached a theory which tends to undermine the whole foundation of true religion; and subvert the moral responsibility of man by confounding the creature with the Creator. I confess, gentlemen, that I cannot for one moment reconcile to my own mind the idea of the infinite and immutable God splitting up as it were into so many infinitesimal and finite parts, and yet preserving His own entirety and personal identity, and punishing and rewarding Himself in the persons of His creatures for actions done by them, or more properly by Himself in them. This parcelling out of the Creator into the created is opposed to all our notions of the divinity, and is a daring affront to the Majesty of Heaven. I confess that I stand quite aghast at the unparallelled blasphemousness of the idea that confounds the majesty of the Most High with the meanest and the most abject of His creatures, and raises depraved humanity into the dignity of a fragmentary or fractional God. I cannot possibly understand how in inflicting punishment on the children of men for their sins, the God of heaven would only be chastising Himself, although it might be urged with some semblance of reason that the Christian economy of redemption goes in some measure to countenance such a theory. It is however upon quite a different principle altogether, and bears no analogy to the Vedantic theory in which the creature is lost in the Creator. Let me not be misunderstood. I mean no disrespect to the Christian Revelation. On the contrary, I have the most profound and sincere respect for that Book of Books, the Bible, the religion of which, whether or true false, has not only reclaimed nations from the haunts of ignorance and vice, from intellectual gloom and moral darkness, but placed them at the very van of civilization. I have simply given an honest and candid expression to my own thoughts in the matter. The great consummation of the Vedanta philosophy consists in a perfect realization of that state of mind in which the founder of the Christian faith proclaimed his own divine nature by uttering the words 'I and My Father are one;' and the perfection of its salvation consists in the absorption of the human with the divine soul."

The author seems here deficient in the faculty of distinguishing things that differ. Can any two things be more distinct than the proposition, Whatever is is God, and this, Jesus Christ was God manifest? The Lecturer justly describes as unspeakably blasphemous a doctrine that would identify God with his sinful creatures: the Bible is as antagonistic to this doctrine as light is to darkness; and the incarnation of God in One who was holy, harmless and separate from sinners, only teaches more impressively and sublimely how great the gulf that separates sinful man from God.

But we travel on to what is said of Caste:

"Whilst dwelling on the origin of caste Brahma says. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।—Although four castes have been created by me, this division was to be sustained according to qualifications and work, or in other words that they should take rank and precedence in the order of merit. This you will observe, gentlemen, is a striking passage. It was the corner stone of that huge fabric of Hindu genius the ruins of which are only visible in our days. This does not make caste dependent on birth, or shut up the door of knowledge and social promotion to the Sudra. It does not teach us, as we have been now taught, that the son of a Sudra must necessarily be a Sudra; and the son of a Brahmin must necessarily be a Brahmin in virtue of their parentage, be the abilities and good conduct of the one, or the imperfections and the depraved manners of other what they may. I wish, I sincerely wish, gentlemen, that this *sloka* should be written in large, legible, and indelible characters on the forehead of every Brahmin, who claims his Brahminism on the score of birth alone. The grammatical construction of the passage, taken in connection with its logical meaning, does not warrant us to infer from it that it was ever intended that a Brahmin may excel in every department of villany, that he may be quite guiltless of all knowledge, not only of the learned Sanscrit, the great repository of the Hindu Shastras, but of the vernacular, that he may not perhaps be able to sign even his own name, that he may be an ordinary clerk, a common ignorant fe-

car, a cook, a baker, a wine merchant, a hide dealer, or perhaps a butler by turns, that he may be a knave or a fool, but for all that he is to remain a Brahmin unchanged and unchanging amid all the changes of his changeable life. I would here observe *en passant* that there is another passage in the Hindu Shastras which distinctly and unconditionally lays down that the servant becomes of the same caste with his master after a continuous servitude of twelve years. What then becomes of the boasted Hinduism of our people, who pride themselves in their orthodoxy and love of conventionalism. You must either discard the Shastras or frankly admit that be the pretensions of the Brahmins, Kyasthas and Vaidyas, who stand at the top of the social ladder down in the plains of Bengal ever so high in the matter of caste, those of them who have served the British Government, or the British Capitalist, for a period of twelve years have virtually become outcasts. They are no longer within the sacred pale of Hinduism, but are a race of impure and unclean *melechas*."

This is good and forcible. The sad fact remains that the attachment of the Hindu to Caste, or, let us say, the captivity in which he is led by it, is not in the least affected by arguments against it derived from the Shastras. The authority of Caste is in the one fact of its existence; *it is;* how it came into existence, justifiably or unjustifiably, has nothing to do with the question of its present authority; call it a usurper, show that it has no hereditary title to the crown, no matter, it is on the throne, commands the army, controls the treasury, and disobedience is death; therefore it is and must be obeyed; that is the way in which the Hindu regards it. It is not the Hindu Shastra that says to its votaries, Prove all things, hold fast that which is good, reject the evil. But what the Hindu Shastra does not say, the Bible does, and what is more, it is now saying it in the ear of the Hindu; and this Bible *shlok* is having a greater power in the land than all the shloks cited from the Hindu books against caste:

"It would appear that in ancient India, beef, the very touch of which is sufficient to unbrahminize the highest Brahmin now living; and the eating of which results in the instantaneous loss of caste and surrender of all claims to Hinduism, was alike acceptable to gods and men. We find in the Ramayan that when, during the exile of Sita, Basistha visited the abode of the great Valmiki, the latter made a present of a calf in flesh and blood to the former, just in the same way as you would make a present of a fish, for the purpose of being slaughtered to satisfy the cravings of his hunger. It should not be considered that this was an isolated and exceptional case. With all our abhorrence of the beef-eating English and deep horror on the subject, it seems that the consumption of beef as an article of human food was as common among our Aryan ancestors as among European nations at the present moment. This is no libel against the orthodox portion of my nation, inasmuch as my remarks are based on the authority of our own Shastras. We gather from *Drona Purba*, a portion of the Mahabharut, that the illustrious Hindu King, Rantee Deva, used to have two thousand head of cattle slaughtered daily for furnishing meat rations to such Brahmins and others, who might avail themselves of his princely hospitality."

We conclude our notice of this interesting Lecture with the following extract, premising that while the Satya Yug, the reign of truth, the millennium, may not be brought about by England, it is quite likely that England is fulfilling an important part in preparing the way for this coming reign of righteousness:

"Whilst the Hindus like every other civilized nation of antiquity place their golden age in the past, it is singular they also resemble the Jews, whose hopes of national greatness and glory are placed in the far off millennium, in looking forward to a bright future; when with the return of the Saitya Yug, true happiness, it is believed, will be restored to them; and all distinctions of caste will merge into the establishment of one universal brotherhood. It seems that in the inscrutable ways of providence, it was reserved for England, the Protectress of peace, the Patroness of letters, and the guardian angel of true liberty and of the equality of the rights of man to bring about such a glorious consummation. If the Darwinian theory of the gradual development of the monkey into the African yet remains to be proved, it is quite a solved problem that the diffusion of Western knowledge in this priest-ridden land, under the fostering care of England, has metamorphosed the Sudra from a beast of burden into a rational and thinking animal."

We have been favoured with the Arcot Mission Report for 1870. This interesting Mission is carried on chiefly by the sons of the late Rev. Dr. Scudder, of Madras, viz. Revs. W. W. Scudder, D.D., Joseph Scudder, D.D., E. C. Scudder, M.D., J. W. Scudder, M.D., S. D. Scudder, M.D., John Scudder, M.D., six in all, one being at present on a visit to America; the Rev. Henry Scudder, formerly in the same field, is now settled in America; the Rev. J. Chamberlain, M.D., completes the staff of American missionaries in charge of this mission.

"Our Mission is seventeen years old. And although what is sometimes called a 'Preaching Mission' in distinction from those which have large English Schools to aid them in getting a hold on the people, we do not think that a glance at our comparative statistics will tend to show that the vernacular preaching system is a failure. We have tried it, and have persevered in the simple, plain preaching of the Gospel in the vernaculars, in the towns and villages of our districts, and our mouths are filled with praise to the Master of the vineyard for the fruit He has permitted us to gather. He it is that has said, 'My word shall not return unto me void, but it shall accomplish that which I please;' and He has verified His promise in this case. We have gone forth 'preaching the word in season and out of season.' We have met with scoffing and abuse in many instances, but as the result of our preaching there have come to us from the high and the low, the learned and the ignorant, those who have heard our message and believed it, and left all to follow Christ.

Our successes have been chiefly among the lowly, it is true, but there is hardly a caste among the Tamils or Telugus which has not its representatives among the converts of our Mission."

The stations occupied are 8, viz. Arcot, Arnee, Chittoor, Coonoor, Gnanodayam, Mudnapilly, Palamanair, Vellore, besides 35 outstations; there are three native ministers, and a large body of catechists, helpers, &c.; communicants, 659, being a gain of 95 in the year; baptized adults, not communicants, 227; catechumens 354; preaching tours in the year, 26; places preached in on these tours 1,919. We have seen no Reports with fuller or more detailed statistics than this.

"Combining the tables of Touring and Station Preaching, we find that the Missionaries and their Native Assistants have preached in all 13,875 times, in about 2,000 different villages, to heathen audiences numbering in the aggregate 337,385, and distributed 11,500 books and tracts, over 4,000 of these by sales. As compared with the preceding year, we have preached 3,704 times more to 101,993 more people, and distributed 2,555 more books and tracts than in 1869."

At Kottapalli, an outstation, 22 heads of families signed a covenant to renounce heathenism and embrace Christianity. One of the stations is under the charge of a Native Pastor. The Christians under his charge 'devote, with great joy, one-tenth of all their receipts to religious benevolent purposes.' We shall produce in another column extracts from the report of the medical work. We congratulate the brethren engaged in carrying on this Mission, on the good measure of success granted to their work, and trust that they may see still greater things in time to come.

Two new religious papers are about to be started in N. India. One is mentioned in a letter from Lucknow in another column. It is to be called the *Lucknow Witness*, and is to appear fortnightly. The other, *Mountain Echoes*, is to appear once a month during the Simla season, at Simla, edited by Rev. John Fordyce. This serial will be partly devoted to the objects of the Anglo-Indian Christian Union. Both journals are to be unsectarian, upholding the cause of evangelical Christianity, and we heartily wish the [illegible] of each enterprize success in their [illegible] love.

"Books and Reading as a Rec[illegible] Lecture by Rev. Wm. Brown Kee[illegible] published in pamphlet form. A [illegible] ber of books, of many different [illegible] climes, have been laid under cont[illegible] furnish forth the feast of reaso[illegible] ishly in these pages; and m[illegible] hints are given to students a[illegible] book is to be obtained at the '[illegible] Society's Depôt, and we think [illegible] lish-reading Native friends, a[illegible] would do well to get it. [illegible] extracts from it.

"The terrible evils and da[illegible] reading bad books must not b[illegible] are vividly described in a [illegible] Southey's 'Letters concerning [illegible] is speaking of the publication ge[illegible] books, and says:—'The publicatio[illegible] book is one of the worst offences th[illegible] mitted against the well-being of soci[illegible] sin, to the consequences of which no limits [illegible] assigned; and those consequences no after-re[illegible] ance of the writer can counteract. Whatever [illegible] morse of conscience he may feel when his hour comes (and come it must) will be of no avail. The poignancy of a death-bed repentance cannot cancel one copy of the thousands that are sent abroad; and so long as it continues to be read, so long is he the pander of posterity, and so long is he heaping up guilt upon his soul in perpetual accumulation.' To like purpose are the remarks of Dr. Todd in his invaluable *Student's Guide*: 'If you have an enemy, whose soul you would visit with a heavy vengeance, and into whose heart you would place vipers which will live, and crawl and torment him through life, and whose damnation you would seal up for the eternal world, you have only to place one of these destroyers (bad books) in his hand. You have certainly paved the way to the abodes of death; and if he does not travel it with hasty strides, you have at least laid up food for many days of remorse.' The Doctor concludes that 'they that print and publish such books are the most awful scourges with which a righteous God ever visited our world.' Let no man then pollute his mind with these!

Let me again, however, guard myself from being thought to insist too strongly on the *possession* of books, or on the mere reading of them, as sufficient to constitute a well-informed mind. The '*helluo librorum*,' or glutton of books, who is always reading and who seldom or never thinks, is a useless, pitiable creature. 'Thou mayest as well expect,' says Andrew Fuller, 'to grow stronger by always eating as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. 'Tis thought and digestion which makes books serviceable and gives health and vigour to the mind.' While in all our reading that improvement of our nature and character which ought to be the progressive work of every day ought never to be lost sight of.

There is one branch of reading which acquires increased interest in this country for Europeans. I mean the study of the Jewish and Christian Sacred Scriptures—the Old and New Testaments. Many of the surrounding objects and occurrences of every day life here in India are calculated to throw a peculiarly interesting, I had almost said fascinating, light on the expressions and figures of these ancient Oriental Sacred Records. The 'women grinding at the mill,' or 'bearing their children at their sides,' or drawing water from the wells, or the husbandman 'sowing' his rice 'beside or amid the waters,' the graceful palm, the clustered vine, and the fruitful fig-tree, the 'marriage festival' and the 'funeral wailing,' the sunny skies,

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the burning plains, the 'water brooks'—the resort of the 'panting hart'—and the welcome 'shadow of the great rock in a weary land,' with a thousand other Eastern customs and objects, throw a light upon these sacred books, which Western and more Northern lands fail to impart.* On this subject the well-known words of the celebrated orientalist, Sir William Jones, are worthy of note. In the 8th of his learned annual discourses before the Asiatic Society of Calcutta, he said: 'I have carefully and regularly perused these Holy Scriptures, and am of opinion that this volume, independently of its [illegible] origin, contains more true sublimity, more [illegible]e beauty, purer morality, more important [illegible]nd finer strains both of poetry and elo[illegible]han could be collected within the same [illegible]rom all other books that were ever com[illegible]y age, or in any idiom.' And he adds: [illegible]parts of which the Scriptures consist [illegible]d by a chain of compositions which [illegible]emblance in form or style to any that [illegible]ced from the stores of Grecian, Indian, [illegible]ven Arabian learning. The antiquity [illegible]ositions no man doubts; and the un[illegible]cation of them to events long subse[illegible]publication is a solid ground of [illegible]were genuine predictions, and con[illegible]d."

* "Oriental Illustrations," besides [illegible] the S. P. C. K. and R. T. S.

Bombay Guardian.

[illegible]URDAY, MAY 6, 1871.

GLORYING.

[illegible]a thing is to have complacency [illegible]egard it with pride. There is [illegible]ect way of estimating a man than what he glories in. That in [illegible]ries is that which he is most [illegible]dentify himself with, and to be

[illegible]n glory in their *nationality*. [illegible] country is a great country, a noble [illegible]untry, and it is an honour to a man to belong to it. The Englishman often glories in his nationality. He conceives that he has part in the greatness of England. He glories in the fact that he is not a Frenchman, German, or American. Or, he glories in his Anglo-Saxonism; that he is not an Oriental, not a Hindu, but belongs to the race that is now dominant in the world. And yet you will find in London, and in other large cities of Anglo-Saxondom, myriads of men and women as degraded as it is possible to find anywhere. You share your nationality with them. That which you glory in,—what has it done for them? The ancestors whose powers and wisdom you think creditable to you, were also the ancestors of these depraved wretches. Is nationality a thing to be gloried in? Did you choose your place of birth? You say perhaps that you owe many advantages to the fact that you are of Anglo-Saxon birth; it has brought you culture, knowledge, taste, energy, and the like. Well, if it has brought you these it has brought so many responsibilities. To whom much is given of him shall much be required. The greater a man's advantages, the greater his guilt. Have you improved your many advantages more than the Hindu has improved his few advantages? If not, what is there for you to glory in? There is much to thank God for, recognizing that it is he that has made you to share in these advantages; and there is great need of prayer that you may improve these so that they may not prove the ground of aggravated condemnation in the last day. Pride is the last thing that becomes you in this connection. Seek to make your nationality a means of blessing others; on the Christian principle that *la noblesse oblige* seek to give proof of your superior advantages by enriching others. Remember the Jew and his divinely constituted nationality, and the curse that the misimprovement of his advantages brought upon him; see what the pride of country and of race did for him; for eighteen centuries this more than anything else has caused him to turn a deaf ear to the invitations of the Gospel, and throw away a jewel richer than all the treasures of the Rothschilds. This glorying is not good, neither in him nor in you.

Some glory in their *education*. They have enriched their minds with treasures of knowledge and placed a great gulf between them and the ignorant masses. Perhaps of all forms of pride this is the most insidious. Men estimate themselves by what they know. Knowledge is power. The man of culture has a commanding influence in society, and men naturally and necessarily defer to him. But is this a thing for a man to glory in? Did he create for himself the opportunities he has had? Very partially if at all. The studies of scores of generations have placed the successive steps by which it is easy for him to reach the summit where he stands. Others have laboured and he has entered into their labours. Still his own industry has had something to do with his acquisitions. But what were the motives that awakened and sustained his industry? Ambition, love of admiration, desire of wealth; what are these but forms of selfishness? Or, to put it otherwise, who endowed him with a nature responsive to motives, and placed him in circumstances where they could act upon him? What we have said of nationality applies here. What do we think of a king who boasts of his immense revenues, and yet knows so little what to do with them that he spends thousands of pounds upon the marriage of pet pigeons? Knowledge is good if rightly used; it may be a curse; it will aggravate the condemnation of myriads; it is not a thing to glory in; is it absolutely thine? may not a brain fever rob thee of it to-morrow, and reduce thee below the meanest of thy menials? Even to-day, does thy knowledge make thee happy? does it keep impure thoughts away from thy heart? does it arm thee against the annoyances and calamities of life?

Men glory in their *wealth*. Whether they obtained it by their own efforts, or inherited it from others, their self-complacency feasts every day upon the agreeable fact and is never satiated. The simple fact that they have it, even though they should never spend it, they regard as a proud distinction, and on the ground of this expect honour and deference from all. But have you really any right to the deference of men on this score? Does God justify them in honouring you because you are rich? Are you not purchasing honour that you have no right to, and that belongs to another, even to the benefactor? Are you not stimulating the most fatal of all idolatries? What are you with all your wealth, but a servant whom his master has sent into the bazaar with certain commissions, and who exhibits the money as his own and plays the master for a little season? When a man glories in a thing he should be sure that it is really his; but there is really but one owner for all the gold and silver in the world, and that is God; as appears by the fact that God is constantly taking it from one and another, asking no man's permission and giving no account; which he certainly could not do if it were not his; God is the final heir of all property, nor have you any guarantee that he may not this very day resume all that you have; where then will be your glory? You have cast your whole being into a money mould; the whole current of your thought-life exhibits you to yourself under this one aspect; every hour you are making yourself more and more dependent on wealth; so that no words can express your utter nakedness and bereftness, if you should be suddenly divorced from it; and yet the one thing certain about your future is this, that you are to stand forth thus terribly naked and forlorn.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.

WHAT IS TRUTH?

Now Jesus was not yet come into the town, but was in that place where Martha met him. (JOHN xi. 30.) Jesus would not enter the town until Lazarus should enter it with him. In this there seems to be a typical allusion to what shall be at the coming of Jesus. 'Them also who sleep in Jesus will God bring with him.' 'We who are alive and remain unto the coming of the Lord shall not prevent them who are asleep' (be before them in meeting him). Martha and Mary went forth to meet the coming bridegroom, and when they found him they found their brother Lazarus, and all returned together.

He groaned in the spirit. (33.) Jesus was deeply agitated and his agitation was manifest. Those around him were mourning and weeping. We have not a high-priest who cannot be touched with a feeling of our infirmities. Two things belong to a perfect human being in a world like this; a sympathetic spirit, and the power of self-control. Our Lord was a man of sorrows, but he did not sadden those with whom he was by continual exhibitions of feeling; he practised a large amount of self-restraint and moved serenely among the agitations of life. But when there was a fitness in it, the manifestation of feeling was not withheld. The sorrow of Martha and Mary was none the less real in his eyes that it was destined to be temporary; and this is an important fact that we can take home to ourselves.

Where have ye laid him? (34.) About to perform a most stupendous miracle, he might have conducted them to the grave without asking to have it shown him. But the exhibition of his humanity is constantly blended with that of his divinity. Observe the unhastingness of Christ. He had come specially that he might awake Lazarus out of his sleep, and he sympathized keenly with the distress of the sisters, yet will he do nothing till the providential moment arrives.

Jesus wept. (35.) This is the first mention that we have of the weeping of Jesus. He was a man of sorrows and acquainted with grief, but he was not prone lightly to display his deeper feelings. How beautifully human is our Jesus even in the very performance of sublimest deeds. Instead of being elated and filled with the consciousness of his exalted position as the vanquisher of death, he is occupied with the sense of the sorrow that has been filling these loved hearts.

He hath been dead four days. (39.) Martha would actually dissuade Jesus from looking upon the body, which would now be in a state of corruption; so little faith had she that he would *now* raise Lazarus. It was an easy thing to believe that he would hereafter do it; but *now?* this seemed impossible, not to be thought of. So many cheat themselves; they imagine they have faith because they believe that *at some time* a work of grace will be wrought in themselves, or in others, but would be altogether staggered by the suggestion that now is God's time. Can that fairly be called faith which looks only at the future? You believe that you shall be saved in the day of the Lord; but what are you now obtaining by your faith from God, what power with God have you this day, this moment? Faith sustains a daily defeat when it

each day gives up that day to the enemy by agreeing to postpone expectation. There are of course issues that belong to the future; first the blade, then the ear, then the full corn in the ear; but there is to-day a pledge of the future fruit, in the blade, in the sown seed; to-day must have some part in the matter, else is your faith merely disguised unbelief. Or if your faith takes hold of things with which to-day cannot be in relation, that shows that your faith is misemployed; it should be given material that it can make some use of. This remark of Martha is most significant, taken in connection with her previous brave testimony.

Said I not unto thee. (40.) We are sometimes annoyed when something which we have said with great care, and which we are sure is the very truth of the matter, is found to have made no impression and to have been forgotten. But who was ever so injured in this way as Christ has been? Words that had in them the medicine for all sorrows, the compensation for all losses, the command of inconceivable good, have been heard and let go again as though they were the idle wind, while the silly words of any purblind dabbler in philosophy are received with gaping admiration. A day is coming when this, Said I not unto thee, will cover multitudes with shame.

That if thou wouldest believe, thou shouldest see the glory of God. (40.) Even Lazarus may not be raised without a fresh annunciation of the responsibility to believe. It is faith that must roll away the stone and not forget that it has rolled it away when the stone is to be removed from another tomb.

Father, I thank thee that thou hast heard me. (41.) Was this by way of anticipation? Or did he see in the eyes of Martha and Mary that there was faith as a grain of mustard seed in their hearts? Jesus was very careful to give glory to the Father. The Jews were ready to accuse him of arrogating glory; but his desire was that men might attribute all his wonderful works to Jehovah, and simply see in them the Father's attestation of his well-beloved Son. He wished also that this sublime event should be recognized as an answer to prayer, that his people might learn the importance of prayer. Whenever we pray according to our Father's will, Jesus is joined with us in the prayer.

Many of the Jews believed. (45.) The miracle was wrought, as we are told, specially for the strengthening of the faith of the disciples; to prepare them doubtless for the days of Christ's entombment; and at the feast in celebration of this miracle, when anointed by Mary, Jesus took occasion to refer to his own approaching burial. Unbelievers were changed to believers; a blessed fruit; more wonderful than the resurrection of Lazarus; but that which was of chief importance and on which most depended was the increase of faith in the disciples. A thing for ministers to remember. If the salt has lost its savour what is the use of augmenting it?

What do we? For this man doeth many miracles. (47.) A question for those to ask who are opposed to Christ. You see his power; he can raise the dead; kill all his disciples, he can raise them again, and in raising them can conquer some of yours and then increase his army by your very successes; now what can you do? Kill the master himself? Well, try that, and see what will come of it. And this same inquiry may well be instituted by some of the wise men of our day who from their critical chairs give Christ's Gospel the lie in all that relates to its divine origin. What do we? This man Jesus, notwithstanding we have shown him to be merely human, to this day doeth many miracles that no one can dispute; regenerating barbarous nations, filling the souls of the wretched with gladness, and converting the worst of characters into the best; and all that we can do is to talk profoundly and make believe to be wise.

Ye know nothing at all. (49.) Caiaphas is evidently speaking to those who thought they had no warrant for proceeding against Christ; Joseph and Nicodemus probably. It has always been considered a sign of great ignorance to be scrupulous about a course likely to promote some political end, because it involves injustice towards individuals. The idea was that the Romans would lose all patience if another one should seem to be aiming at dominion, and would deprive them of what semblance of independence they still enjoyed. There were probably a number in the council whose consciences had begun to speak for Christ; the counsel now given just met their case; for it said, Let Jesus be of God, let him be a good man, a true prophet, though his death might be in itself a matter of regret, still there is something more important, and that is the nation; we must save the nation, even if it should be at the cost of this Nazarene's life. This advice relieved them of the necessity of further questioning about the character of Jesus, and enabled a few bold bad men to sway the council. But it is remarkable that the Romans had hitherto taken no notice whatever of this Messianic movement; no complaint on this score had been addressed by the governor to the Sanhedrim. We see herein the wisdom of Jesus in appearing so little at Jerusalem, spending almost the whole period of his ministry in the outlying provinces, and also in the selection of his apostles from among uncultivated Galileans, humble fishermen. Scarcely anything in all history is more remarkable than this fact that almost the entire nation had been made acquainted with his mission, before the government of the country became aware of it, and that without any Masonic oaths or secret society.

CORRESPONDENCE.

GOVERNMENT CONNEXION WITH MISSION SCHOOLS.

To the Editor of the Bombay Guardian.

Dear Sir,—In the annual report of the C. M. S. just published, I find the following statement: "I believe that our connexion with Government is an unmixed evil." It occurs in the letter of the Principal of the R. Money School, and must therefore be received as the deliberate judgment of one who has for several years been at the head of a large Mission institution, subject to Government inspection, and receiving Government aid. It is the outspoken conclusion of one who writes from experience, and is therefore worthy of serious attention.

The point itself is of growing importance, and the time I think has come when it may be safely and profitably ventilated.

The practice of Mission Societies varies. Some, I believe, have from the first steadily declined all alliance with Government in educational matters. Some again with equal honesty of purpose have not scrupled to place their schools under Government inspection, and to avail themselves of the Grant-in-aid, whilst others appear to have accepted the grant, and conformed to the conditions timidly, hesitatingly, grumblingly, and, as it were, under protest.

Opinions are modified by facts, and it is possible that the views of some of us have undergone a change in relation to this matter since the system of grants-in-aid was first introduced. We ought now to be in a position to estimate the advantages or otherwise of placing Mission Educational Institutions under Government inspection; and I trust you will not object to give a corner in the *Guardian* for the friendly discussion of a question in which many of its readers will, no doubt, take a deep interest.

Few, I imagine, will be prepared to go the length of saying that the connexion with Government is an *unmixed* evil. It cannot be denied that there are certain advantages, appraise them as you will, arising from connexion with Government. There is (1) *the stimulus supplied to both Teachers and pupils by Government inspection.* No doubt we all desire to work conscientiously and from the highest motives; but constituted as we are, and situated as we are, in this sloth-inducing climate, I doubt if any of us are the worse for the gentle spur which is afforded by the annual visit and examination of the Government Inspector. Then (2) it affects the *status* of the school. Pupils educated in schools aided by Government enjoy a preference over others in obtaining that which is the goal of their ambition—Government employ. Natives as a rule do not come to Mission Schools from choice. They dont like our Bible teaching. Still many will come so long as they can obtain the same advantages as in Government Schools, at a lower figure. They will gulp down the bitter pill for the sake of the honey in which it is given. Dr. J. M. Mitchell in his letter to Dr. Duff, published in the C. M. Intelligencer, touches the point when he says, "what then are we to do? are we to give up our colleges, or, at least, break off all connexion with the university, and teach little but Religion? Excellent if the pupils would attend us; but unhappily in a month we should be teaching to empty benches."

Nor must we omit (3) *the Grant-in-aid* itself. It appears from the Report of the C. M. S. that the sum of Rupees 5,323 was received under this head in aid of various schools of the Society in this Presidency during the past year. The Treasurer will scarcely regard this as an unmixed evil.

But the fact that there are certain obvious benefits arising from the connexion with Government—and there are probably more than I have mentioned—does not settle the question. It still remains to be asked whether these advantages are not purchased too dearly—whether they are not more than counter-balanced by *dis*advantages—whether, in short, the real aim and object of such institutions, considered as a branch of Missionary operations, is not unduly interfered with in the endeavour to compete with Government schools, and to conform to Government standards.

This question calls for earnest consideration. It concerns Missionary Societies, Missionaries, and, in short, all who are interested in the propagation of the Gospel among the heathen. I have something to say to this by and by. My present object is, to elicit the views of others who have considered the subject and are prepared to express an opinion thereon. I trust some one whose experience entitles them to be heard will be induced to contribute to the solution of a question which seriously affects the efficiency and usefulness of those institutions on which we mainly depend for bringing the Gospel to the rising generation of this country.

I remain, Yours

Epitome of News

Saturday, April 29, 1

—The British Committee for the Authorized English Version of the through the Dean of Westminster authorized Professor Schaff, of Union Seminary in New York, to organize Committee in co-operative union with and to invite a select number of the cal scholars of the various religious to take part in this important work.

—*Overland Mail, 7th:* "Unless leaders were quite sure of the com least, of the inaction of Valérien, how could they think of marching their forces the Neuilly Avenue, seeing that the ground beyo the walls on this side is completely swept by the murderous fire of the fortress? The answer is is not difficult. One of the officers in command, General Bergeret, was only a few months ago a journeyman printer; another, General Duval, who has just been shot at Chatillon, was a prompter in one of the minor theatres. Gustave Flourens, on whom the success of the expedition mainly depended, and who is also said to have fallen, was a crack-brained political agitator."

—*Star of India:* "The tax on the non-agricultural classes has been widened in its incidence. Instead of persons whose income is under Rs. 150 a year being exempt, they will now have to pay Rs. 1-8 a year. Supposing any person should not be able to pay even that small sum, he would have a right of appeal. It is, of course, needless to remark, that this right of appeal would never be exercised. It never could be exercised without cost. Persons who earn Rs. 6 or Rs. 7 a month could not incur any cost; they must pay under any circumstances, but it is very doubtful whether they could pay even that small sum. It is, we think, most unfortunate that the Government should condescend to impose such a system of taxation as this. There is really no necessity for any such minute meddling with every individual throughout the Presidency. It is undignified, and quite unworthy of the character and reputation of the British Government. We cannot, however, throw all the blame of introducing this paltry method of making up the deficit upon the Bombay Government. It is the Supreme Government which should be upbraided, for it has displayed the most lamentable want of knowledge in financial matters, and by its folly and incapacity has done immense injury to the British rule in India. We are arousing in the breasts of the lowest coolie a spirit of opposition to our rule which he otherwise could never have felt. There is a danger now that every class of natives will feel dislike to the British Government, whereas they never would trouble themselves to like or dislike our Government if we had but discernment enough to leave them alone, instead of worrying them to death with endless taxation."

—Carbolic Acid has been tried in the Hospital at Ootacamund in the treatment of leprosy. The cure was perfect, it is said.

—A woman in a village of Oodeypore was suspected of being a witch, and she gives this account of the treatment she received: "Seven Bheels of Jhanjur and Kumla of another village came to my house and told me I was a witch, and that I had made Sukra Gounthee ill. They seized me, saying 'Come and undergo an ordeal.' I agreed and went with them. They put me to the test of taking out a rupee from heated oil. I twice out the rupee from the burning oil without to myself and was innocent. They allowed go home. At the time of undergoing the my husband, Deeta Loi, and his elder r, Lalla, were present on my part. A month this the above-named seven Bheels again to my house, seized me, and said they put me to the water test. They took me river and told me to perform the test. I l, and did not enter the water; they then ne to a tamarind tree behind Sukra's house pplied a bandage of red chillies over my eyes, e to a rope head downwards from the tree, and to swing me backwards and forwards. They me for two whole days; the third day they me till 12 o'clock A.M. They, thinking me lead, undid the ropes and left me there." , one of her tormentors, has been sentenced years' imprisonment by the Political Superent.

he *Poona Observer* says that Rs. 80,000 set for the inmates of the David Sassoon Infirm , has disappeared, in some unexplained

mes of India: "Mr. Sharman, so well known nection with the alleged Public Works has been ordered to join his regiment."

ily News; Rome: "Rome already presents a nimated spectacle. Hundreds of workmen sily engaged erecting the new houses of Par- t and the Ministries. Every hour you see se cart loads of furniture and boxes coming he railway stations. People stop and say, here is pital arriving.' Many of the uts are occupied, and are to be trans- l into offices. The monks look very aring for departure to other

ONDAY, MAY 1.

Friend of India: "Mr. Seward dined last week he members of the Byculla Club, and spoke linner in excellent taste and with evident on the relations of America and England. parting words,' he said, 'to you gentlemen et Great Britain and the United States of ca remain friends, till English scorn of arbi- government and American love of educated encircle the earth.' There are few intelli- nglishmen who will not respond heartily the way Mr. Seward desires to this advice."

e stated some time ago that a clerk in the tta Post Office had been convicted before Mr. rts of removing and appropriating unobliter- postage stamps from bhangy parcels. Mr. , Magistrate of Beerbhoom, has committed e Post Master of that place to jail, pending trial at the Court of Session, on charges of suppressing letters in transit through the post, and embezzling Government money. A peon was sentenced last week by the Magistrate of Howrah to two years' rigorous imprisonment for stealing letters entrusted to him for delivery; some hundreds of undelivered letters were found in his house."

How many more of these private dead letter offices there are in the country, who can tell?

"Captain Wood, of the Ship *Eddystone*, from Shields, which arrived recently in Bombay, reports that in Lat. 31°20' S. Long. 30° W. he sighted a wreck on fire to leeward. It proved to be the iron ship *Malabar*, of Greenock. The bowsprit was hardly injured, but the ship was completely gutted inside. It may be remembered that the crew of the *Malabar* were landed in Bombay some months ago, by the American vessel *James A. Wright*. The *Malabar* was abandoned on the 26th of July, and was seen by Captain Wood on December 26th still on fire."

"*Nature* says that amongst the objects brought from the Guano Islands of Guanape, on the coast of Peru, and exhibited at the Ethnological Society last year there are some very curious objects. The most interesting are rude representations of the human figure cut in very hard wood. On the North Island, beneath forty feet of Guano a cavity was come upon, which, on the removal of the Guano, was found to be a cave, leading downwards further forty feet. This was a kind of Pompeii, but blocked with bird dung instead of volcanic ashes. It had been evidently frequented by man, and contained many hand-wrought works, and also well-preserved seafowl and other birds, lizards' eggs, but all petrified, as it were, in the Guano. The cracks and fissures in the walls of the cave were found filled with solidified ammoniacal salt. Two pieces of earthenware vases were found, bearing figures, also two gold earrings, and a bundle of medicinal herbs tied up in woven cloth. Local antiquaries consider the objects as far older than the time of the Spanish conquest. The point of interest is the accumulation of Guano above the surface."

—*Times of India*: "There is now, we understand, little doubt that a legitimate descendant of the late Khunderao Maharajah will be forthcoming in due time. This degree of certainty being attained, His Excellency in Council has deemed it desirable that a member of Government should visit Baroda and duly wait upon the Ranee, and, in conjunction with the Resident, make any arrangements that may be found needful in the present somewhat altered position of affairs."

—Same: "The little war that now occupies the attention of the Ameer of Afghanistan promises to be a serious one. The Khyberees have their mountains to flee to, and even in retreat, they can wage successful war against Shere Ali's regulars. That the Ameer means to put the disturbers down is pretty apparent from the order he issued to Meer Akhor, governor of Jellalabad, to whom was entrusted the command in chief of the Khyber Field Force. These instructions were, in short, "Go in and win: if you fail, you die." Meer Akhor seems to be an impetuous man, for he rushed into thick of the fight himself, killed sixteen, and was then taken prisoner—the natural fate of a general who forgets his own special duty and turns private soldier. Bad generalship told upon his troops, and they behaved badly. The confederation of hill tribes entirely defeated the Ameer's troops, and that too without help from the Akhoond of Swat, who lent a deaf ear to the solicitations addressed to him. That the whole Khyber is up, is proved by the fact that the women fought in the front as gallantly as the men. Among the slain was one woman whose wounds showed how gallantly she had opposed the onset of the lowlanders."

—H. E. the Governor has left for Mahabuleshwar.

—*Times of India*: "The police of Bareilly have been severely punished in consequence of the Mohurrum riots there. The native inspector is in custody awaiting trial, and all the other officers, European and Native, have been suspended. The public, also, may not appear in the streets after dark."

Why should the public be punished?

"We learn that Mr. Cowasjee Jehangir, in generously offering Rs. 50,000 to Government towards building a lunatic asylum for Bombay, suggests that it should be located at Nassick."

"Assassination on the Northern Frontier continues. Two sepoys have been stabbed at Kohat, and two more at Bunnoo. In each case the assassin had a short shrift and a long rope."

A contemporary recommends that they should be hung in pigskin.

—*Times of India*: "The freed negroes of America are learning to run in the new groove that has been prepared for them, better than could have been expected; they work in the fields for wages as well or better than they formerly did for their owners; and the result of it all is that the out-turn of cotton is now nearly as large as it was before the civil war. Up to the 10th March, when the export season had yet several months to run, the American cotton receipts had reached the large aggregate of 3,051,290 bales, as compared with 2,258,825 bales for the corresponding period of the previous year. But that is not all. The levee at New Orleans is piled with cotton bales; all the storehouses in the city are packed to the rafters; steamboats are constantly arriving laden to the water's edge with cotton, and away to the south-west large quantities are awaiting shipment, while thousands of acres remain unpicked where labour is scarce, because the present low prices will not pay the cultivator to import "hands." Surely these facts speak volumes for the superiority of free over forced labour, and doubtless when the newly enfranchised blacks grow more accustomed to weekly wages, and are brought more under the influences of education and free action, a still more striking result will be manifest. Thrift, economy, and industry are already being inculcated; and although the planter cannot quite persuade himself to look upon even a free negro as a 'man and brother,' he cannot but survey the new order of things now arising in the Southern States of America, as contrasted with the bad old days of slavery, with feelings of some satisfaction. The negro is certainly as essential to the cultivation of cotton in America as the ryot is in India, and for that reason it is gratifying to find that civil war and freedom have not had the effect—as believed by many persons—of diminishing the negro population of the South."

—Salvage to the amount of Rs. 26,000 has been awarded to Messrs. Stearns, Hobart & Co. for assistance rendered the P. and O. Str. *Madras*, by the *Ganga*, during the Abyssinian expedition.

—*Bombay Gazette*: "It is said that the Chief Court of the Punjab has sentenced a boy of 13 years of age to imprisonment for life, for pushing a playfellow into a well in which he was drowned. Not long ago a European soldier killed a boy at Lahore by pushing him into a ditch, and was punished with one year's imprisonment."

—Dr. Anstie writes in the *Practitioner*, that

"The *Saturday Review* only repeats in a more distinct form, and with more picturesque illustration, a statement which has been more or less plainly hinted by several writers in medical journals during the last few years—namely, that the women of our middle and upper classes are becoming infected to a perceptible and alarming extent with the tendency to alcoholic excess; that in not a few instances this goes the length of positive and shameful tippling, either habitual or frequent; and that a still larger number of ladies drink unconsciously enough liquor to produce a seriously degrading effect upon their mental purity and energy, although they afford no open scandal to the world."

—*Star of India*: "The New Pier at the Apollo Bunder is fast approaching completion; the works are carried on day and night as the tide serves. The construction of a floating jetty is contemplated, which will rise and fall with the tide, and which if constructed will be a great convenience for the landing and embarkation of passengers and cargo."

TUESDAY, MAY 2.

—Sir Bartle Frere has been pleading the cause of the S. P. G. at Cambridge. We extract as follows:

"And now that I have mentioned Henry Martyn, let me ask you to consider wherein lay his strength? His name is always uppermost when men speak of India, and yet he said that he only converted one or two persons. But he was a leader of men, and what made him a leader? It was not his mental power, great as that was, but his faith in the promises of the Gospel. After achieving the highest honours in this University, he conceived nothing to be equal to the riches of Christ, and felt himself impelled to go out, in the Mission cause, as a chaplain to India. He died without seeing the fruit of his labour, but in the full conviction that if done in the way his Master approved his labours would not be fruitless. The fruit has shown itself. His example has fired thousands to do the work which he longed to do, and which is now moving India.

"For of all the solvents applied to disintegrate the old fossilized Indian, none are so potent as the religious solvents. What little cohesion existed in India thirty or forty years ago was due to her own religions. When I first went out there I found it to be the conviction among the best-informed natives to be that all this talk of the white man about his own religion was a mere vaunt which would pass away, and leave the people of India as they had been for three or four thousand years, with the Brahmins master of the situation, and virtual lords of India. I was in the confidence of Brahmins who used to speak frankly to me, and they told me that England might make roads or do what she liked, but that the Brahmins and the Brahmin religion was the only permanent thing in India. What is the case now? It is come to be the general feeling in India that Brahminism is at an end—that the death-knell has been rung of that collection of old superstitions which has been held together so long; and they now believe that they have actually discovered that it is among the things predicated, that from some distant land there should arise a form of thought and belief which should take the place of Brahminism in the high position it has occupied among the thrones and thoughts of India. That is the power which Christianity exerts, whether we wish it or not. It will cast down the principalities and powers that oppose it.

"Are these people to be left to themselves? Is it likely that the Enemy of mankind will not visit the house swept and garnished? The answer

rests with England above all countries, but not exclusively, because our brethren in America, Germany, and France are applying themselves to the task, and that in a way which puts us to shame. Ought we in England to whom this vast empire has been confided, to be wanting on our part, and to allow others to go in and to do our work in that great empire, which gives us our position amongst the nations of the world? For it is the possession of India and the colonies which makes us envied by all foreign nations."

—The Rev. Mr. Grant, of the General Assembly's Institution at Calcutta, is compelled to leave the country at once under medical advice. His health has quite broken down.

—*Bombay Gazette;* Ahmedabad: "The trial of the Banian woman and her paramour for the wilful murder of the woman's husband, mentioned in my last, has terminated in their conviction and sentence to death. The friends of the wealthy male convict left for Bombay on the following day for the purpose of appeal."

Wednesday, May 3.

—There has been a German banquet in Bombay in celebration of the peace.

—The men sent by Mr. Churchill from Zanzibar with stores for Dr. Livingstone, when they reached Bagamoys on the coast, made themselves comfortable there for some months, until Dr. Kirk came and found them there, and started them off again. He made a short excursion into the interior and says (to the Secretary of State): "The country I passed through, after crossing the river Kinjani, was like a beautiful park and woodland, full of all sorts of big game, including the giraffe, eland, zebra, harb-buste, wilde-buste, &c., some of which I shot not more than twelve miles from coast town of Bagamoys. The Kinjani river was full of hippotamus, and on its banks are found the wild buffalo. Unfortunately wherever the giraffe exists in numbers, this rich and comparatively healthy region is infested by the 'Tsetsi' fly, so dangorous to cattle and horses. On my return to Bagamoys I devoted a day to the study of the French Mission establishment and their management of freed slaves. On this I shall do myself the honour to submit a separate report to your Lordship."

Returning to Zanzibar, he received this letter from Ujiji: "I have to inform you that on the 15th of Shaban a messenger came from the people of Menama with letters from the Arabs who are there and one from the Doctor, and these letters were dated the 20th Rejib, five months ago. In answer to my inquiries they told me that the Doctor was well, although he had been suffering, and he is for the present at the town of Manakoso with Mahomed bin Gharib, waiting for the caravans, being helpless, without means, and with few followers, only eight men, so that he cannot move elsewhere or come down. We have sent off 12 of our men with American cloth, kanika, bread, sugar, coffee, salt, two pairs of shoes, shot, powder and soap, and a small bottle of medicine (quinine). All that he was in need of we sent to him, and I remain at Ujiji awaiting his orders.—Dated 20th Shaban 1287."

—*Indian Public Opinion*: "The Meer Akhor who was recently taken prisoner by the Khyberees has been released after a short imprisonment. The Ameer of Cabul was obliged to exchange for him the Khyberee prisoners who had been seized and sent to Cabul."

—*Bombay Gazette*: "We are glad to hear that the marriage of Mr. Madhowdas Rughoonathdass, a Kupola Bania merchant of Bombay, with Dhuncoorbai, the daughter of Shet Girdhardas Mohundas, and the widow of Luckmidas Dhurumsey, was celebrated last evening at Chinchpoogly. There was a large number of influential and educated Hindus and Parsees and a few Europeans present. The bride is twenty-one years old and well-connected. This is the first widow marriage among the Kupola Banias of Bombay.

—A European sailor fell from the Apollo Bunder last evening and was killed.

Thursday, May 4.

—Dr. Leitner has discovered some statues, Græco-Indian and Buddhistic, at Takht-i-Bahi.

—Baboo S. P. Banerjea, a Calcutta Brahmo, is leaving for England with his wife.

—The English Mail of April 14th arrived early this morning. *Overland Mail:* Shelling the insurgents at Maillot from Mont Valérien has caused much damage within the city. All the portion of the city occupied by the Germans when they entered has been exposed to the fire. The latest engagements appear to have resulted adversely for the Versailles troops. A body of 2,000 of the regular army having crossed the Seine have been made prisoners, and reprisals for treatment of the insurgents are talked of.—Marshal MacMahon is appointed Commander-in-Chief of the French army.—Ladislas Dombrowski is the new Commander-in-Chief of the Paris National Guards.—Rochefort asserts that 7,000 Paris Guards were placed *hors de combat* in the first engagements outside Paris.—In the severe fighting at Marseilles, on April 4th, 500 persons were killed and wounded, among whom were women and children who were engaged handing cartridges to the insurgents.

The Easter Monday Volunteer Review at Brighton was in all respects successful. The weather was fine; the march past exceptionally good; the manœuvres in the sham fight satisfactory.—The Joint High Commission has, it is said, disposed of the Canadian fisheries question by agreeing to mutual concessions.—It is announced that the Prince of Wales, and probably the Princess, will visit Dublin in August, to attend the show of the Royal Agricultural Society of Ireland. —The Archbishop of Canterbury has signified his disapproval of a display of opposition to the Purchas judgment.—Lord Normanby's appointment to the governorship of Queensland is gazetted. Major General J. H. Lefroy, R.A., C.B., is appointed Governor of the Bermudas.—The Emperor Napoleon is reported very unwell.

It will be seen that the fighting this week has been severe, and all reverence for the city itself appears to be gone. The odium which was to cling for ever to the Germans for shelling Paris is quite forgotten; and, indeed, the whole campaign is for the time hidden. Mont Valérien now sends an incessant fire into Paris, the shells reaching the Arc de Triomphe. Maillot is the point of the fortifications on which the firing has been mainly concentrated, and there have been several defeats of the insurgents at Neuilly and the immediate neighbourhood of the western entrance to the city north of the Bois de Boulogne. The southern forts—d'Issy, Vanves, and Montrouge—being in the hands of the insurgents, did some terrible execution among the regular corps in the vicinity of Chatillon on Tuesday. Neuilly, which was thought at the end of last week to be firmly in the grasp of the Versailles troops, was the scene of more fighting on Tuesday and Wednesday, and according to the reports, which are, however, contradictory, Dombrowski has regained possession of the avenue and bridge for the Commune, taking also 2,000 prisoners.

The Insurgent Government has suppressed the grade of General, as being incompatible with the democratic character of the National Guards. Citizen Cluseret, the Minister of War, at the same time rebukes the National Guards for their love of military finery.—During the early days of the recent fighting it is said that the National Guards were so absurdly handled in one spot that they were firing at each other with mitrailleuses for a quarter of an hour.—The cause of Bergeret's arrest is said to be that he gave orders in opposition to those from the War Office. A request for an interview from Cluseret was the result. A stormy scene between the rival generals ensued. Bergeret declared in the most violent terms that he would not obey a man who had fought in America on behalf of the cause of slavery, in opposition to that of liberty—a man who had given up his French citizenship by becoming the naturalised subject of another country. Cluseret immediately issued an order for Bergeret's arrest.—The Commune, considering the Column of Victory in the Place Vendôme to be a barbarous monument, symbolical of brute force and false glory, the affirmation of militarism and the negation of international law, a permanent insult to the vanquished, and a perpetual attack upon fraternity—one of the three great principles of the French Republic, has decreed that the column shall be demolished.—The Commune has authorised Gustave Courbet to restore the Paris Museum of Painting to its former condition, to open the gallery to the public, and to afford facilities for the studies usually carried on there. He will be assisted by forty-six delegates, and will also re-establish the annual exhibition in the Champs Elysées. The plate seized by the Commune at the Ministry for Foreign Affairs has been sent to the Mint to be transmuted into specie.

The infant son of the Prince and Princess of Wales, whose birth we announced in our latest column last week, lived only twenty-four hours.

Twenty years ago, upon May 1, 1851, on the occasion of the opening of the International Exhibition in Hyde Park, the Duke of Wellington presented to his little godson His Royal Highness Prince Arthur, then only twelve months old, a small sealed casket, with instructions that the birthday gift should not be opened till the Prince attained his majority. May 1, 1871, is rapidly approaching, when the casket should be opened. It will be interesting to learn its contents.

From Russia we have announced to us the death of Schamyl, the Circassian Chief, so long known to the history of our age as "The Warrior-Prophet of the Caucasus." There was a time when the news of his death would have caused what is c… a "profound sensation;" but he had passed … allotted threescore years and ten, and his exis… for the last few years was comparativel… gotten.

The *Morning Post* correspondent at Moscow … us that the restoration of Sebastopol to its n… position as the first of the Black Sea trading … the substitution of a direct communication … *viâ* the Suez Canal, for the overland route to … the connecting of the Black Sea ports with th… the Baltic, as well as with the great comm… centres of the interior, by a series of cross… carried from one to the other of the great … railways; and the establishment of a close… cantile connection with Turkey and the Levan… the main features of a vast commercial ente… which has just been inaugurated in Russia. T… is about to meet her neighbour half-way … starting on the Black Sea a line of steam… direct correspondence with those of the R… Navigation and Trading Company, as well as … of the Austrian Lloyds.

A fight has occurred between the United … and Mexican troops, in which the Federa… mander of Fort Goodwin and forty of his s… were killed. The Mexicans had pursued the … depredators from Chiahuahua into the territ… the United States.

The American correspondent of the … telegraphs that the House of Representati… April 10, by a vote of 144 to 46, passed the G… Amnesty Bill, removing political disabilities … all persons who took part in … bellion, … any former members of the … States … gress, the army or the navy, … memb… Convention who voted for an… ordinances.

Up to this time the sum of … paid into the Sustentation Fu… Presbyterian Church.

—The *Times* devotes six columns, an … page, to the review of Jowett's Plato. … translation, it says, the work is nearly p… "He has done everything that could be d… make Plato intelligible to the English … If after having perused these 'Dialogu… feel as if we had been gazing on an A… Borealis or on the rosy clouds of a gorgeous s… we may be sure that the sense of unreality … rather to Plato than to Professor Jowett. … perfectly true that out of those brilliant clou… heard thunders of argument, and that our ey… dazzled with lightning flashes of truth. Y… the whole, we go away full but unsatisfied … throughout all these volumes we sigh for one … hour of Aristotle, the systematic thinker. It m… be said that this only illustrates the saying that a… men are born either Platonists or Aristotelians, and that we are Aristotle's disciples. We accept the reproach, if reproach it be, to prefer deliberate thinking to genial guesses at truth; and if we long for anything after reading these four volumes, it is that Mr. Grote's promised work on Aristotle may soon be laid before the world. Do we long for anything more in Professor Jowett? Yes, we look for one thing which we cannot find; this—that throughout this translation of Plato we have to read him by his own unassisted light. The divine relations of the Greek philospher might well have been explained by the help of Christian revelation, and his doctrine of the immortality of the soul confirmed by the teaching of a greater than Plato and Socrates. Ought we to have expected this of Professor Jowett? We can hardly answer that question. All we can say is, that we do not find it."

Friday, May 5.

The *Journal Officiel* of Versailles publishes the following brief memoir of the new commander of the Communist forces in Paris:—"Jeroslas Dombrowski was born at Cracow. He is 45 years of age. In 1863 he served as colonel in the insurrectionary Polish army. In 1865 he was charged with being engaged in the forging and uttering of false Russian notes, but was released in

consequence of the withdrawal of the prosecution. He, however, appeared a second time upon the same charge before the Assize Court of the Seine, and was acquitted. Jeroslas Dombrowski dealt in forged passports and false certificates, in which he attested that certain of his countrymen whom he honoured with imaginary rank had taken an active part in the insurrection, while, in fact, they had no share in it. These certificates were used to obtain for the holders certain pecuniary benefits as refugees."

—Despatch of M. Thiers: "Many intermedia- ave presented themselves at Versailles to suggestions—not in the name of the Com- —for applying in that name they were aware would not have been received—but in the of sincere Republicans, who desire the main- e of the Republic, and who wish that leni- ay be extended to the vanquished insurgents. ly has invariably been that no one threa- e Republic, unless it be the insurrection The Chief of the Executive Power will per- As to the insurgents, assassins excepted, o shall lay down their arms will have s spared. The unfortunate workmen will to receive for some weeks the subsidy nables them to exist. Paris will enjoy, rseilles and Lyons, an elective municipal ntation, and, like the other cities of France, ely manage its civic affairs; but for s for citizens, there will be but one law, re will be no exceptional privileges for any very attempt at secession, made by what- ion of the country, will be energetically in France, as it has been in America. Commune issued a decree on April 13, istresses of the National Guards shall sely like wives in the receipt of widows'

insurgent prisoners going to Brest the soldier in the railway compartment but could not escape. Eight of them t Brest next day.

Gazette: We hear that in a few days widow ages are to take place in Bani

says the ship *Juventa*, in ay set on fire, but escaped discovery. The incen-

carats has been found at iggings.

rful flood had occurred at Victoria West 27, caused by a waterspout at Paenys six miles from Victoria. The rush of mmenced at nine p.m., and lasted till next morning. More than thirty houses shed away; others were falling. Great merchandise and every other moveable. Fifty-four corpses of drowned persons buried, and 45 more persons, mostly ere still missing.

legram in the *New Presse* runs:—"Odessa, 0, afternoon.—During the Russian Easter the mob pillaged the Jews' houses, forcibly the counting-houses and shops, and great devastation. A general panic reigns ngst the Christians. The damage done is s. It appears the authorities were unable ything for the protection of the population."

—The *Star of India* recommends the despatch of an expedition to Lake Yanganiyika, for the relief and support of Dr. Livingstone.

Miscellany.

—*Christian Work* for April; Letter from Paris:

(*Continued from page 72.*)

We regard, as we have ever done, as the truest patriotism, for the earnest Christian to spread the simple Gospel. It is more urgent than ever, and we see the same effects following the same simple means, when used in faith, prayer, and humility. In a few places at this moment the power of God is being manifested in the conversion of souls. There is the alarmed conscience, the earnest, agonising cries for salvation, and the answer of peace; so much so, that there is a thought of publishing a modest little periodical to be called *The Upper Chamber*, urging Christians to collective prayer, and faithful expectation of blessing.

In Paris fourteen evangelists and five colporteurs have divided the city between them to visit the idling soldiers, and their reports are favourable. A quick, persevering Bible-woman, who has dispensed her little books during the whole time of the siege, continued undauntedly to give them among the crowds attracted by the sad entry of the Prussians. Of the latter, those who understood French put out their hands, took the tracts, and thanked her courteously. More than half the pastors who weathered the siege have left to join their families, others have returned to Paris. The one surviving *popular meeting*, of those initiated by the Rev. Grattan Guinness (in the Rue Royale) is still most vigorously successful, and crowded daily by civilians and soldiers; its pastor and promoter, M. Armand Delille, has been equal to the task, receiving strength of body and vigour of mind sufficient for the daily need; Pastor Lepoids is now helping in this important work.

The proposition of M. de Larcy to request the National Assembly to ordain a day for public humiliation and prayer having united only twelve votes in the *bureaux*, was of course set aside. It will rejoice many that the thought should have presented itself to a public man, and that it should have found expression: at the same time it was scarcely possible to expect its realisation, in the present state of feeling with regard to clerical bodies, through whom public prayer would necessarily have to be offered.

Germany: The movements (says a foreign journal) of the ruling Jesuit party have only been somewhat lost sight of, but by no means arrested, by the adjournment of the Vatican Council, and the overshadowing and all-absorbing interest created by the war. The dogma of Papal Infallibility could be enacted at Rome, but what of its reception this side of the Alps? or must it still be said that it matters nothing what the Romish masses say, for the fiat of their masters is absolute and final? No, not in the old and undisputed sense. The inward conflict that has been waging within the Catholic fold ever since the return of the bishops from Rome, at the close of the Council, has been no less bitter, fundamental, and far-reaching than the undesigned but real warfare that has been going on for six months between Protestantism and Roman Catholicism, as represented by Germany on the one side and France on the other. The flock seems now hopelessly divided.

Some time since I commenced to gather as mere chance might throw in the way, facts illustrating the reception in Germany of the dogma of Papal Infallibility; and already these savings have amounted to a large pile, but the mere enumeration of them would be anything but welcome reading. Yet a singular unity pervades them all—namely, a protest, loud and fearless, from the masses, from large numbers of the priesthood, from the vast body of the Catholic press, and from about every university where there is a faculty of Roman Catholic theology, against both the right and the policy of declaring Pius IX., and with him all his predecessors and successors, infallible. Then, on the other hand, we find the chief ecclesiastical authorities, as the bishops and archbishops, doing all they can to keep peace in the family by issuing pastoral addresses, and writing books, and delivering their burdened hearts in every possible way of their plethora of zeal for dear mother Rome. But the peace obstinately refuses to be kept, just as the Atlantic refused to be pushed out by Dame Partington's mop. The spirits won't down at the official bidding of the men of the mitre and crozier.

The shape which the movement is taking looks very like a radical split in Roman Catholicism. Already the *Augsburg Gazette*, the most powerful organ in Germany, and representing the most advanced Catholics, is talking about the "New Catholic Church." It shows how the Jesuits are at their old work of stifling every whisper of freedom and conviction; that they must be resisted with might and main; that all enlightened Catholics must throw off every new shackle which false teachers are trying to fasten upon them, and that if the dogma of Papal Infallibility, backed by the new schemes of the Jesuits, prevail, there is not a government on earth which is safe, because no subject or citizen who endorses these feels that his highest civil obligation is to his legal head, but to the Pope—the ruler now without dominions. Every Catholic is cautioned against being swept away by the current of false attachment to his Church, and he is reminded that his duties lie chiefly at home, and not in Rome, where the Pope still is, nor wherever fate may lead the old man.

But neither this journal nor those that breathe the same spirit, nor the whole uprising of the German Catholic masses against the ultra measures of the Jesuits, have sufficed to mollify the rigour of ecclesiastical discipline. The whole Prussian province of Silesia, in which Breslau is situated, and which has a strong Catholic element, is just now at fever-heat, and violent in its protest against submission to the blind leaders. The kingdom of Bavaria is thoroughly aroused, and the Government still persists in its refusal even to permit the priests to publish the odious new dogma from their pulpits. Of course everybody knows it; but the Government will not formally admit, by permission to announce it, even the fact of its existence.

N. Y. Observer: "The leadership of Europe has passed from French to German hands; from the Latin to the Teuton; from Papal to Protestant power. It is a mighty change, that will be felt in letters, arts and religion. We rejoice that the sceptre has departed from the hand of Romanism. So long as Europe was under that dominion, *ideas* were in bondage. Religious liberty had no range. France spent millions for soldiers, only thousands for schools.

"On the 20th day of July, 1870, the *Monde*, a Paris newspaper, published an article relative to the war, which had just then been declared by France against Prussia. It said:

'The war is not only destined to decide the preponderance of one of the two powers, but will have a most important influence upon the prospects of *Catholicism*. The triumph of France is necessary in order to stay the progress of Protestantism and infidel German philosophy, represented by Prussia.'

"Now that the war is over and the champion of Romanism is prostrate, we may certainly hope that Protestantism in Europe is as thoroughly in the ascendant as Romanism would have been had God ordered events otherwise. The fall of the Pope was the first result of the war. Now the fall of France has followed. Let us hope that truth and religious liberty will prosper in the coming years. These are results of the war, and others will appear. God will utilize the passions of men, and out of present evil educe infinite good. Already the unity of Italy, the unity of Germany, the overthrow of the Pope's throne, the prostration of infidel and papal France, are fixed facts, definite results, ends reached; and it requires no great faith to believe that all these things will work together for the advancement of religion and education, and so promote the general welfare of Europe."

—*Same*: "The New Jersey Legislature set a noble example to sister States, last week, in calling before her wise and great men to instruct the Legislature in the matter of public education. Such men as Dr. McCosh, of Princeton, Dr. Campbell, of Rutgers, and Prof. Gilman, of Yale, addressed both Houses, and were listened to with profound attention. A vote of thanks was given them for their instructive addresses.

"Dr. McCosh favoured the Prussian compulsory system. We have not a doubt, that the State may justly and wisely require every child to attend school, a public or private school, and if children were also by law restrained from being employed in manufacturing establishments, shops or stores, until they had attained a certain age and a certain amount of education, it would be well."

—Lord Macaulay on the Sabbath: "Of course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of a year, he will generally have produced more by working seven days a week than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling, when compared with the difference between a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plow lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigour."—1854.

—Arcot Medical Mission Report for 1870: Dr. S. D. Scudder, writes as follows:—

With grateful and encouraged hearts we lay before our friends another annual medical report.

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The year has been one of great interest to us all, and it would require far more space than we can occupy to tell of all the blessings, the many loving-kindnesses with which our Heavenly Father has crowned us. We can allude but briefly to the most important.

At the beginning of the year we were cast down at the prospect of being forced to curtail our work. The necessity appeared unavoidable, on account of the lack of funds; but, in our little faith, we saw not the hand of the Lord outstretched for our deliverance, nor did we raise our mental eyes enough to see the bright sun of the early year emerging from, and with his genial rays scattering, the clouds that had gathered about us. Thank God, we have not been obliged to abridge our work,—have not been called upon to refuse any poor diseased or dying creature brought to the hospital doors, or say, "Nay" to their appeals for aid. Through the charity and kind efforts of friends, we have had money enough to conduct the medical establishment, on even a larger scale, in some respects, than last year; to put our building in better order, and, for the greater success of the work, to do many things, which we had not the slightest prospect of doing at the close of the last year. To God be all the praise.

Statistics.—The whole number of patients treated during 1870 was 53,963, which averaged, gives a daily attendance of 149. The year before it was 35,040, with an average of 96. It will be seen, therefore, that the work has very considerably increased, especially in contrast with that of 1867, when the whole number of patients was 15,507. Separating the out from the in-patients, we have of the former 40,914, and of the latter 13,049. These are the totals of the daily attendance. The number of *new* cases was 7,124; of these, 6,366 were out-patients, and 758 in-patients. With very few exceptions, the hospital, or in-patients, are furnished with food, many of them with clothing, with bedding, lights, &c., during their stay. When they come to us, most of them have spent their all, either in getting here, or in paying their own ignorant physicians for treating them. Their wretchedness and destitution are often extreme. More than 12,000 have thus been fed and otherwise cared for during the year.

The work: its objects: cost, &c.—Both the Dispensary and Hospital are entirely free; as open to the poor as to the rich, to the low as to the high. Is this the best plan upon which to conduct a Missionary Medical Establishment? There are those who object to it, affirming that charges should be made for medicines, surgical operations, &c. We can, of course, but briefly consider the subject. What are our objects? First and chief, to preach the blessed Gospel of our Lord to as many as we can; to send out, in every possible direction, the knowledge of His glorious salvation. 2ndly, To relieve physical suffering as far as we are able; and 3rdly, To do all in our power to convince these poor people of the utter folly and uselessness of their own systems, to undermine and break down their rigid prejudices, and thus prepare the way for Christ's truth.

When the Dispensary was first opened the people approached us cautiously and timidly, in numbers very few, and usually from the lower castes. Reports were circulated that our chief object was to make Christians and break caste. Now all is changed. The highest in the land, both Hindoos and Mahomedans, come to us without the slighest shadow of fear, well assured that they will neither see, hear, nor receive anything that can injure them in any respect. It is true that this higher class can pay for medicines, &c., but they are only a small proportion of the number who apply for aid. Three-fourths *cannot* pay. It is often difficult to obtain from them the smallest trifle for a bottle. As before remarked, they have, in most cases, spent their little all upon their own ignorant, unprincipled physicians. Would it be just to charge only the higher class? Is it not better to ask them to subscribe? We know they will do so if properly applied to. It will be seen farther on, that about a thousand rupees have been given this year by native gentlemen of this district in aid of this Dispensary. Should we charge, there would at once be an immense falling off of the poorer classes, our entire object would be furstrated, and we should not be regarded as conductors of a charitable work. When the whole people abandon their own systems of medicine, and learn to apply for aid directly they are affected by disease, a system of charging small sums may possibly succeed.

(To be continued.)

TELEGRAPHIC NEWS.

London, April 27th: In the House of Commons last night Mr. Lowe stated that the Government had withdrawn the proposed tax on legacies, and proposed to add twopence to the income-tax to make up the deficit.—Advices from Paris, dated to-day, state that projectiles from the Versailles army had fallen into the forts, causing great losses. The Federalists state that, if necessary, they will blow up the forts.

28th: Prince Bismarck has informed the Commune that the Germans many intervene if the Archbishop of Paris falls a victim.—The Freemasons of Paris have declared their intention of adhering to the Commune, and that they will hoist their banners on the ramparts. (This sentence is doubtful.)—In the House of Commons last night Mr. Gladstone stated that the Habeas Corpus Act was about to be suspended in Westmeath.

29th: The attack against Paris by the Versailles Troops has become general. On Friday cannonading was being carried on at all points.—A crevice, 1,100 feet wide, in the embankment of the Mississippi, 45 miles above Orleans, has been caused by a rise in the river. The loss of property by the inundation is estimated at millions of dollars. The river is now falling. The city is not endangered.—Notwithstanding the opposition of Mr. Gladstone and Mr. Lowe, the House of Commons adopted, last night, by 197 against 96 votes, a motion to keep a portion of Epping Forest for the recreation of the people.—General Cluseret has proposed to the Commune, to release the Archbishop of Paris and the Curés.—The Railway Companies will to-day pay certain large sums of money, demanded by the Commune.

30th: Violent cannonading was continued throughout yesterday west of Paris. A procession of the Freemasons has taken place, and their banners are now hoisted on the ramparts.—It is stated that the difficulties which have arisen in arranging the question of the supersession of British by Indian Colonels, in conformity with the recommendation of the Knox Committee, have determined Government to introduce a Bill, partially repealing the guarantee clause in the Amalgamation Act of 1858.—The Duke of Argyll has sent a despatch to the Indian Government recommending the cancelling of the clause in the furlough rules of 1868, fixing exchange at par, on the ground of its not being conceded by the rules of 1854.—The Indian Finance Commission has examined Sir Henry Montgomery and Sir Charles Wingfield on the Land Settlement in the North-West Provinces and in Oude. Dr. Cleghorn has given evidence on the increasing importance and value of forests in India.

May 1st: M. Thiers has replied to a communication from the Freemasons, that he desires that the war should be brought to an end, but that France will not capitulate to insurgents.—Some of the Versailles Troops were repulsed on Saturday at Les Moulineaux, but others advanced from Clamart and occupied the neighbourhood of Issy.—Yesterday (Sunday) a panic occurred among the garrison of Issy. The Fort was nearly destroyed, and the garrison have since abandoned it.—General Cluseret has sent fresh troops to the scene of action, and fighting still continues.—All is quiet between Asnières and Maillot.—General Cluseret has been dismissed by the Commune, and his arrest has been ordered. He has been provisionally replaced by General Rossel.—A tremendous cannonade took place throughout last night along the whole line.—The Paris Commune have revoked the order to arrest General Cluseret.—New fortifications are being constructed inside Paris.—In the House of Commons last night a long discussion took place on a motion brought forward by Mr. W. H. Smith, disapproving of the increase in the Income Tax. Mr. Disraeli, Mr. Ward-Hunt and others censured the financial policy of the Government, which Mr. Lowe and Mr. Gladstone defended. Mr. Smith's motion was finally rejected by 335 against 250 votes.

2nd: The Prince of Wales opened the International Exhibition yesterday.—30,000 operatives have been "locked out" at Oldham in consequence of a dispute regarding the hour of closing on Saturday.—The latest advices from Paris state that the French have paid the amount due for the maintenance of the Germans in France till the end of April.—In yesterday's sitting of the German Reichstag, a discussion took place regarding the annexation of Alsace and Lorraine. Prince Bismarck made a speech, wherein he repeated that it was necessary to prevent a fresh attack, and to endeavour to gain the sympathies of the inhabitants.—The French propose to pay the indemnity principally in rentes, which the Germans oppose.

Versailles, May 2nd: A battalion of the Chasseurs has carried at the point of the bayonet, to-night, the railway station at Clamart, and the Chateau Issy, capturing 300 Federal prisoners. Issy is entirely surrounded.

PASSENGERS SAILED.

Per P. and O. Str. *Golconda, 29th April:*

For Brindisi.—Mrs. Cahusac; Captain Oswald Menzies; Captain E. G. Hastings; Mr. W. Christian; Dr. and Mrs. Lord; Mrs. Morris and maid; Colonel Leslie and servant; Colonel Hankey; Hon. Mr. E. W. Ravenscroft; Dr. Dallas; Mr. Frank Mangles; Mr. C. H. Campbell; Major W. Croker; Mr. Court; Mr. Morval; Captain F. Mander; Captain Walker.

For Southampton.—Mrs. Cleveland, child, and European female servant; Mr. T. O. Wilkinson; Mrs. Marsh Philips; Lieutenant R. Cox; Mrs. Cox, 2 children, and ayah; Mrs. Laylor; Mrs. McRae, 3 children and ayah; Mr. John Muir; Rev. G. C. and Mrs. Reynell; Mr. and Mrs. R. Deeig Spedding and 2 children; Mr. and Mrs. Lidderdale, 2 children and ayah; Miss M. Humble; Mr. G. G. Parker; Mr. John Marsden; Mr. H. Stringer; Mr. Hopper; Mr. and Mrs. Angus; Colonel and Mrs. Peebles, 2 children and ayah; Mr. Hugh Fraser; 19 invalid Soldiers, 2 time-expired men, 1 wife, and 2 children; Assistant Surgeon C. M. Douglas; Major R. Shield; Captain and Mrs. G. Gordon Young, 2 children, and European female servant; Mr. J. Young; Mr. and Mrs. King and child; Colonel and Mrs. Bristow and child; Captains Hepworth and W. A. Bridge; Mr. Bullock and 3 children; Mr. Lucius; Captain T. E. Soady; Miss E. L. Cooper.

For Suez.—Mr. Wm. Frazer; Major G. W. Hanson; Steinacker; Mr. Helmer; Miss Casserat; Miss Weppner.

For Aden.—Lieut. Walford and native servant.

For Malta.—Mr. and Mrs. Asphar, child, and European servant.

Per *Cartago Nova, 29th:*

Mr. and Mrs. Walk and five children; Mr. and Mrs. and child; Mrs. and two Misses Murray; Mrs. Moffatt and M. Ferris; and four deck passengers.

Per *India, May 1st:*

For Marseilles.—Messrs. H. H. Jonquet and A. Dunn.

For Genoa.—Col. and Mrs. Boyd; Mr. W. A. Crisp Jones; Mr. G. Kudolphsen; Mr. J. Johnson; Mr. F. and Mrs. A. Gray.

For Naples.—Messrs. W. Burnett; T. O. Duff and fam Pratt and family; H. B. Wallace; Mrs. Wallace; M Mr. E. V. Westmacott; Dr. Cannon; Capt. Spring; Dr Mr. J. Littlewood; Mr. H. H. Butts, and 5 deck.

For Port Said.—Messrs. J. Crew, R. G. Vivian, and 5

For Suez—Mr. L. Coleman, and 1 deck.

Per Str. *Apis, 2nd:*

For Trieste.—Major-General Fordyce, R. A.; Captain Hoggan, 17th Bengal Cavalry; Mr. Robert C. Bee Bernie Brown; Miss Birch; Miss L. Birch; Rev. W. Sch J. G. Watson.

Per Str. *Berar, 4th:*

For Trieste.—Mr. R. Hunter.

PASSENGERS ARRIVED.

Per *Virago, 3rd:*

From London.—Mr. G. P. Evezard, Master Evezard, Master and Mrs. Wisbert; Dr. A. C. Wisbert; Mrs. H. Harrison; Miss M. Harrison; Mrs. W. Hollin Foster; Mr. G. E. Dorra; Mrs. E. Dick, Miss Jane Albert Dick; Mrs. Howell, Miss Howell; Mrs. Raffe

Per P. and O. Str. *Simla, 4th:*

From Southampton.—Captain W. N. Yates; Mr. C. H. C. Mance; Lieutenant-Colonel R. Lieut Mr. W. N. Dick; Mr. W. Phillips; Adler; M four children; Mrs. Braxton and c G. a Mrs. Wooler; Colonel Hunter; D th

From Brindisi.—Mons. Oscar G East; Lieutenant-Colonel C. E. B

From Suez.—Miss Turner and o

DOMESTIC OC

BIRTHS.

HARDING—May 3rd, at the American Mission Ho the wife of the Rev. C. Harding, of a daughter.

BEYTS—May 3rd, at Hornby Row, Mrs. C. A. Beyts,

MARRIAGE.

GEDDES—ANDERSON. At Chanonry, Old Aberdeen by the father of the bride, Auckland Campbell Ge Bombay, to Helen MacLeod, daughter of the Rev. Anderson.

DEATHS.

BELL—January 22nd, at Sea, near St. Helena, on ship *Dilawur*, Margaret, wife of Robert Bell, Es Bombay.

MURPHY—April 6th, Mount Joy Square, Dublin, H Poire Murphy, Esq., late of Bombay.

BAILLIE—April 27th, at Mhow, Captain George Bail Invalid Battalion, and Executive Engineer at Mhow

BUDD—April 28th, at Grant Road, Mary, infant daugh Pensioned Conductor James Budd.

STEUART—April 29th, suddenly, at the Hope Hall Hotel, Mazagon, Thomas Steuart, Esq., Merchant, late of Earlston, Berwickshire, Scotland.

HUNTER—April 30th, at Malabar Hill, Daniel Hunter, Esq., aged 22 years.

STUBER—April 30th, at Grant Road, Clara Emily, the beloved wife of Henry George Stuber, Preventive Service, aged 21 years and 8 months, deeply regretted.

MACFARLANE—May 2nd, at Breach Candy, Kenneth, the infant son of John Macfarlane, Esq., Solicitor, aged 9 months.

Advertisements.

BOMBAY BAPTIST MISSION.—LORD'S DAY SERVICES.

7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

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